

THE BAPTIST.

2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, OCTOBER 12th, 1905.

VOL. VII. NO 41

Building Movement.

READ THIS CAREFULLY.

Every Baptist in Mississippi ought to know what is stated here. Get the facts clear in your mind, brother, and the good Lord lead you to your duty.

The General Education Board has agreed to give Mississippi College twenty-five thousand dollars (\$25,000) for a science building provided we will raise seventy-five thousand dollars (\$75,000) for other buildings and improvements. We must get our \$75,000 subscribed and put into cash or legal notes by Dec. 31, 1906. We can make our notes payable in equal annual installments beginning not later than Nov. 1, 1906, and ending not later than Nov. 1, 1910. It is important that many of us shall make our first payment this fall or winter, so that we can begin erecting the first building next Spring.

I give below a copy of our subscription card. Clip out the card, fill as many of the blanks as you are willing with as large amount as you can possibly afford, sign it and mail it to W. T. Lowrey, Clinton, Miss. I will then send notes for you to sign. If you want more subscription cards write me and I will send them.

Yours for progress,

W. T. LOWREY.

SUBSCRIPTION CARD.

—Miss.,—1905.

I promise the following amounts to Mississippi College and agree to sign notes for the same when called on to do so.

Cash by Jan. 1, 1906.....	\$—
Cash by Nov. 1, 1906.....	\$—
Cash by Nov. 1, 1907.....	\$—
Cash by Nov. 1, 1908.....	\$—
Cash by Nov. 1, 1909.....	\$—
Cash by Nov. 1, 1910.....	\$—

Name.....

County.....

Post Office.....

Church.....

Occurrence and Comment.

It is charged that Postmaster General Cortelyou has betrayed the confidence of President Roosevelt and disqualified himself for any position of public trust by accepting and using as chairman of the Republican National Committee for campaign purposes contributions from the officers of life insurance companies.

On Nov. 30th. in Carnegie Hall, New York, the 250th anniversary of the settlement of the Jews in the United States will

be celebrated, and religious services will be held throughout the country on Saturday and Sunday preceding. It is proposed to erect in due time a permanent monument of the event.

Thomas John Barnado, M. D., "surgeon, preacher, philanthropist," called a "father of the fatherless," who died in London a fortnight since is credited with having "aided 55,000 orphan waifs to live honorable lives," who might have become drunkards and thieves and harlots. He felt called of God to this work. Other men besides preachers should listen for the call of God.

One of the most eminent scientists in this country is Miss Emily L. Gregory. She received the degree of Doctor of Philosophy from a German University, was associate-professor of botany at Bryn Mawr, later a member of the botanical staff of the University of Pennsylvania, and founder of the department of botany in Barnard College, New York. She is a member of Fifth Ave. Baptist Church of New York City.

Though the Russian Duma, or Parliament, does not meet the wishes and necessities of the people, a majority of the delegates to the congress of Zemstvois and municipal representatives at Moscow the last work in September were willing to accept the Duma on the present lines as an earnest of further reform. A strong minority, however, were not satisfied and insisted that the Duma answer the demands and wants of the people, and that under prevailing conditions, elections were impossible. How can there be a republic in an empire?

There is no human standard by which to measure the Divine goodness, for the reason of the limitations of ability and disposition. With our Heavenly Father there are no such limitations, and for that reason His blessings are always and all the time on the increase. If there be any stoppage on any account whatever it is only that the way for more is blocked up by the disuse of those already given; for "He giveth grace to the humble" and always "giveth more grace." Beloved, use what you have, and be sure you will get more.

Professor William Albert Setchell of the University of California has proven by experiment that plant life may be regenerated. His experiments which consisted in changing the current of nutrition resulted in making buds grow where they

had not grown before. Men of science will no doubt hail this discovery with much ado, and at the same time refuse to accept the greatest of all truths—that Christ is able not only to regenerate the life of a plant, but even the life of a human soul, and can change not only the currents of its nutrition, but even the very fruits of its product.

After all President Roosevelt was the originator of the New Hague Conference. In October 1904 by his direction Secretary Hay addressed a note to our diplomatic representatives in the capitals of the nations instructing them to invite the Governments to which they were accredited to a second Peace Conference. Only Russia declined to send a favorable response, and that on account of the Russo-Japanese war. But immediately after peace was declared the Czar called such a conference. Of course there was an understanding between the President and Emperor. A peace maker can deny himself and confer favors. This is another moral gain for our country.

Thirty-four years ago an American, Dr. E. C. Wines founded The International Prison Congress. It now has an American President, and will hold its eighth session at Washington in 1910. The Congress aims at "placing children in families when possible, cottage institutions when they are needed, daily life and work in groups, with separate rooms only at night, and above all, the establishment of juvenile courts and the appointment of good probation officers." Stress is laid on prevention of crime rather than only penal sanction of law. So far as possible, young prisoners should be protected from the influence of old and hardened criminals and saved from greater wrong-doing.

The American Baptist Missionary Union has in the Philippine Islands a missionary force of five men and four women, besides the wives of the missionaries, with about 15 native workers, and membership of 1,606. One missionary physician is now in the Islands and another is on his way. The Filipino has great faith in the American Medico.

"The New Testament in Visayan is now being issued in a second and revised edition. An almanac and a series of Sunday school lessons are being prepared in Visayan. A Bible training school and, in connection with it, an industrial school have been opened in Jaro, under the direction of a missionary of considerable experience in educational work in the mission field. He is assisted in the industrial school by an American carpenter. The purchase of land, at a cost of \$12,000, has been authorized, and buildings and equipment for these schools."

Some Thoughts at Random.

BY CHAS. T. ALEXANDER.

The period of self-discovery marks a turning point in the history of every man who comes to that important event. It is the one crisis of life that sets it into new motion, and determines its future course. Self-discovery is the one event needed in the life of the individual, and no less is it a need in the life of an institution, a race, or a nation. Self-discovery brings to the conscience and the heart the distinct mission of the life and gives to the life its message. Every life ordered of God surely has its message just as much as Abraham and Paul and Luther had their message.

The event of self-discovery is needed in the forces of the religious world. It is of vital importance in the kingdom of Jesus Christ. Baptists have a great mission, and the one great need is that they be aroused more fully to what they are within themselves, and catch the spirit and life of their message. Individuals here and there have felt its power all along, but let Baptists truly discover themselves as one people in the earth, and they will shake the kingdoms. While they are far from obscurity in the world's eyes and in their own, yet it can hardly be said that they have discovered themselves as one mighty force, with one great message in the kingdom of Jesus Christ. There is a dawning consciousness of unity, world-wide, and filled with the hope of a yet larger life. The Ecumenical conference in 1900 held in New York was the greatest event in world-missions since the day of Pentecost. But the Baptist world Congress recently held in London has marked the greatest Baptist event, at least in modern times. It was both a product and a means of a new self-discovery of Baptists as a world free in the kingdom of our Lord. It means the unitization of Baptist thought and heart, and a closer fraternal compact among all the Baptist bodies of the world. It means a better acquaintance with ourselves, a broader fellowship, a larger heart, and a new setting eventually of all things distinctively Baptist. The age is at hand, when the kingdom demands a new and perhaps simpler statement of the Baptist creed. We do not fear that word creed, for no religious body can exist as one body, with a distinct message, without a definite creed, written or unwritten, to give it life and identity before the world. The coming new Baptist doctrinal statement will come as the expression of the larger Baptist life. He who denies the larger life must be standing with his back to the sunlight and his face buried in his own shadow. Expansion has been felt in the atmosphere of the world in recent years; and the kingdom of God has kept abreast with the times and adjusted itself always to new conditions of the race. In this readjustment Baptists have not been left behind. In fact, we have less to fear than anybody else, because our polity and our message, being not the products of any age or race, but coming from a source

above the time-spirit, we are ever ready to face the needs of any race or age, under any sort of circumstances. If asked why this is so, our answer is that the New Testament perfectly fits human needs always and everywhere, while laws that are the mere products of human ecclesiastical courts can fit only the age and condition that produced them, and Baptists stand on the New Testament as their only law. Here is our stand, and here is our message.

And coming to Baptists in America, we have reached the point in the stream of our history where we are no longer a little shallow rivulet whose waters can easily be turned away from their channel by the obstructions which have hindered somewhat in other days. The stream is now a mighty flood, the great deep of whose waters will flow steadily on to the great sea, regardless of any ripples on the surface. May we not feel, even now, the pulse of the swelling tide of the great heaving sea upon whose crystal waters there falls the glad sunlight of the kingdom of Glory? As rivers approach the sea they can feel the force of the tide. How far, oh Lord, are we from the day of thy glory? Be it remembered there will be more driftwood as the stream grows larger, and likewise more sand-bars along the shore. We may expect some waters of the stream, here and there, to turn aside into the shallows, then whirl around for a time in eddies, become muddled, grow still, and stagnate at last. These will not in the least affect the onward flow of the river. They can only hurt themselves by producing their own poison and death. How many little factions and contentions, and loudly boasting schisms need to learn the lesson of their destiny before it is too late! As Baptists discover themselves as a world-force, they will find themselves as one great corporate force, bound together by the larger laws of the kingdom.

The line of thought comes still nearer home, and we feel a deeper seriousness when we see the application. It is possible for a whole State-wide body to drag behind the onward march of the times, and drift aside from the main current of the denominational life. Yea, it is possible for it to land amidst the sand-bars. It is possible to keep abreast with the ever expanding growth of the kingdom, and only possible, by keeping in heart touch with the one great heart of the kingdom. We have passed beyond the mere testimonial phase of the kingdom, and have already come to the constructive side of denominational life. The world-wide grouping of religious forces into co-operative bodies is but the natural sociological outgrowth of the in-born spirit of denominational fraternity and co-operation. The individual, the church, the denominational organization that does not co-operate, does not, as a rule, operate at all, so far as the good of the denominational life is concerned. And the only way for co-operation on the basis of Baptist equality is to co-operate through channels of common agreement, and that necessitates an organized denominational

work entirely separate in its organic nature from the local ecclesiastical bodies or churches themselves. It is the only possible Baptist way for general denominational organization and life. It is the channel through which we have had our marvelous growth in recent years, both at home and abroad. The blessings of our God have been upon us, as we have thus in unity, equality, peace and harmony, labored for Him. The hope of our State work as well as our work as a denomination at large lies right here in the further enlightenment, enlistment and enlargement of all our Baptist people. Here the little contentions of the man with an issue or a hobby who would sidetrack the masses from the main line, cannot hinder as in former years. Here the denomination is not to be dwarfed any more by a lop-sided teaching and its consequent lop-sided growth, evils that have too often come upon Baptists here and there in the world.

In conclusion, we would admonish ourselves that Christ is in his kingdom in the world, and that growth is an inflexible law to all who would keep up with God. Let that man and that church know that whosoever and whatsoever would stop by the roadside to quibble over minor issues and seek to stop the procession to patch up selfish feelings and to poultice little contending doctrinal whims, must fall behind and purchase drift to the sand-bars and stagnate and die. As some wise writer has said, the train of progress never stops and backs down the track to take on belated passengers. Our pastors, our churches, and our associations in Mississippi need to arouse themselves and come up as one mighty army stepping to one drum-beat, the loving pulsations of the heart of our Master as he walks in majestic tread through his kingdom in the world today. Corinth, Miss.

Some Meetings.

WALLERVILLE.

This was our first meeting. We had the assistance of Bro. J. A. Bell. We venture to say, there is not a preacher anywhere who preaches salvation by grace more plainly than Bro. Bell. Results of this meeting, three saved, three baptized.

POPLAR SPRINGS.

The writer did the preaching, with the exception of three sermons by Bros. Price and Pannell. This was a grand meeting. Eight were added to the church.

CAMP CREEK.

Our much loved friend and Brother, R. A. Kimbrough, of Tupelo, did the preaching and that means "well done." There were 18 conversions and eight additions to the church.

CHERRY CREEK AND SHERMAN.

Bro. J. R. Nutt did the preaching for us to the edification to all who heard him. Church greatly revived at Cherry Creek, but no accessions. At Sherman we had a fine meeting, resulting in 11 accessions.

ECRU.

This was our last meeting. Bro. Bell assisted us here. Eeru never had such a revival before. Forty-two were added to the church. The church here was organized last October with 75 members. Since then have received 61 members and last Saturday they called the writer for one-half time for another year. "Praise God from whom all blessings flow."

God bless every reader of THE BAPTIST. Respectfully,

T. A. J. BEASLEY.

The Holy Spirit in 1st and 2nd Thessalonians.

R. A. VENABLE.

We must not expect a systematic discussion of the subject. Paul's method of treatment was not of that character.

1. Thessalonians is generally held to be the first letter ever written by Paul to a church. We need not speak of the time and circumstances of its production (1). The first mention of the Spirit is found in 1:5, "Knowing . . . how that our Gospel came not unto you in word only but also in power, and in the Holy Spirit, and in much assurance," (or "fulness"). The apostle reminds them of what to him and his readers was well known, (a) that the Gospel had come to them in word, i. e., in his preaching by which the Gospel message was set forth; (b) in power, i. e., accompanied by an energy of God which made the Word preached effective. The human message had been energized into a potency which made it effectual in the reaching of their heart life and brought them into a saving relation to the Christ preached; (c) and in the Holy Spirit which signifies the energizing force which fills the truth declared by the preacher, and presses it home to the heart of the hearer. The preaching therefore was not merely one of words, but of power in these words, and this power was due to the operation of the Spirit energizing the preached Word. It was not the preacher who was energized, but the preacher's message. The Spirit wrought not upon the heart of the preacher but upon the heart of the hearer through the preaching, (d) and in great assurance or fulness. Paul and his associates had been fully assured of the effectiveness of their preaching by the manifest tokens of power, effectiveness in conversion by the preaching; and in the operation of the Spirit of whom the power was a signal evidence. The fruits, which thrive only in the atmosphere of the Spirit, had assured Paul of the triumph of the Gospel in their hearts. The work of the Spirit here, is clearly ethical. It is the Spirit working holiness and generating the fruit of holiness, which lies upon the surface of the passage. It would appear therefore as the normal and abiding operation of the Spirit which is emphasized and not that which shall be done away.

(2) The next mention of the Spirit is in reference to sanctification. "For God called us not for uncleanness but in sanctification. Therefore he that rejecteth, re-

jecteth not man, but God who giveth us the Holy Spirit." 4:7,8. Paul has just given some principles or rules by which chastity is to be maintained. He then assures his readers to reject these rules is not simply to reject the mandate of man, but the will of God. Paul claims therefore that what he commands, he commands as the mouth-piece of God. This falls little short of a claim for inspiration, a guidance in the unerring call of God. The connection between the preceding context and the relative clause "who giveth his Holy Spirit unto you," is very clear. The purpose of this clause is probably to show the enormity of the sin of uncleanness in that the sin of unchastity is not only one against the will of God, but also against his grace in giving his Holy Spirit to transform the believer into a renewed personality and by abiding in him supplies him with capabilities and gifts which enable one to overcome the lusts of the flesh, from which the carnal impurity comes. The giving of the Holy Spirit is continuous, "God who is giving the Holy Spirit unto you." In that view of the passage there is an intimation that the sanctification here referred to is effected through the Holy Spirit, though it is not expressly stated. That the work of the Spirit is in some way associated with the work of sanctification is evident, and is therefore ethical. A moral operation is predicated of him and not a dynamical.

(3) The last passage in this epistle in which mention is made of the Spirit is found in 5:19, "Quench not the Spirit." The conception of the Spirit is that of a flame which may be quenched, or extinguished, and would seem to be a reversion to the lambent flames which occurred on former occasions. The reference clearly is to the Spirit's operation in conferring special gifts. This seems to be confirmed by reference to prophesying which receives mention in the next verse and which the readers were inclined to set little value upon. This passage may afford reason for conjecture that spiritual gifts were not uncommon in Thessalonica as they were not in Corinth. But if such special endowments of the Spirit were common in Thessalonica no abuse had arisen in their exercise but rather a disposition to suppress such exercise. This extreme neglect of these gifts prompted Paul to exhort his readers against such disparagement.

This passage seems to readily fall into that class which set forth the Holy Spirit as one of Power rather than one of Holiness.

2. Passing to 2nd Thessalonians we find only one mention of the Spirit's work, 2:13. Paul says: "God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth."

(1) The passage affirms that God elected these people from the beginning, i. e., from eternity. The eternal election to salvation was a fundamental principle in Paul's Gospel. (2) This election was unto salvation. That was its primary purpose. Its goal, in the mind of God, was complete

deliverance from sin unto the obtaining of the glory of our Lord Jesus Christ. (3) This purpose is consummated by a two-fold agency. (a) the sanctification of the Spirit, (b) the belief of the truth. There is a human and a divine work in the consummation of the salvation contemplated in God's eternal purpose of election. The divine is initiative, and is not humanly operated; the human is succedent, and is not divinely operated.

The divine work is carried on through the Holy Spirit and is here denoted by the expression "sanctification of Spirit." The apostle does not give the steps in the process of the Spirit's work but compresses the whole of that work in the one word "Sanctification." There can be nothing violent in our taking the sanctification in the Spirit to include all that is generally understood in both regeneration and sanctification in the common acceptance of these two terms in current speech. The work of the Spirit in this passage must be regarded as ethical. It is a cleansing, a renewing of the elements of the soul which is claimed for the Spirit. This work is subconscious. It is not known in its operations but known in its effects. The Spirit's movements are not open to the inspection of men, but the outflow of his work, bursts forth in streams of new impulses, new desires, new moral tastes, new loves and new hates, a new creation, the unfolding of new powers and newly formed purposes. The truth is grasped and by a loyal adhesion becomes the source of wisdom and knowledge. The truth becomes real to him and is wrought into his inner consciousness. His acceptance of it is an unmistakable evidence of the Spirit's activity and effectual working in the realm of his own being. It becomes to him the voice of God and the law of his being. The revelation of the divine will, and the message from heaven, a source of constant enlightenment, and an unfailing source and means of edification. The only thing which corresponds to the real needs of his moral and spiritual nature.

Good Meetings.

Pine Grove Church is located in Yalobusha County. Bro. J. W. Jones, Tillatoba, Miss., is our Pastor, and has been for two years. Since taking charge of church in less than two years, about 50 have been added to church.

Our meeting of days commenced 1st Sunday in August, Pastor assisted by Rev. J. O. Hill. Church greatly revived. Three received for baptism.

On 2nd Sunday in September, Pastor held meeting at a school house near by when about 15 were received into Pine Grove Church. 13 for baptism. Some of as bright boys and girls as the county affords, and we predict great things for them in the future, in the service of the Lord.

Fraternally,

C. P. LEE.

CHARTER OF INCORPORATION Of "The Capital Marble and Granite Company."

SEC. 1. Be it known, That T. B. Carson and J. W. Persops, their associates and successors, are hereby created a body politic and corporate, under the name of "The Capital Marble and Granite Company," and, as such corporation, may sue and be sued, contract and be contracted with, lease, own, sell or otherwise hold or dispose of real and personal property within the limits provided by law, and otherwise have and exercise all of the rights and privileges, and be bound by the obligations, prescribed by Chapter 25 of the Code of Mississippi of 1892, and subsequent amendments thereto.

SEC. 2. The purposes and business of said corporation, shall be the operation of a marble and granite yard and plant, the buying, selling, and otherwise dealing in, of marble, granite, limestone, and other kinds of rock and stone; the mining and quarrying of stone and other minerals, and disposing of the same; the purchase, sale and manufacture of tombstones, copings, and of any and all objects and articles that may be carved, shaped or made, in whole or part, from rock, stone or other minerals; the purchase, sale, and otherwise dealing in, of iron and metal fencing and ornaments of metal; the making of cement, concrete and other materials, and dealing in and disposing of the same; in so far as the same may be incident or pertinent to the general business of a marble and stone yard or plant.

SEC. 3. Said corporation shall continue, unless sooner liquidated or terminated, for the period of fifty years.

SEC. 4. The capital stock of said corporation shall be ten thousand dollars (\$10,000.00), divided into shares of one hundred dollars each, but the corporation may begin business as soon as twenty-five hundred dollars of stock has been subscribed and paid into the treasury of the corporation.

SEC. 5. Officers and directors of the corporation may be chosen, as prescribed by law; and the corporation may adopt proper by-laws for the regulation and government of its affairs.

SEC. 6. The domicile of the corporation shall be in Jackson, Mississippi; but it may establish offices at other places in the State if desired, subject to the laws of Mississippi.

Some Notes.

I have recently been with Bro. L. G. Varnado for ten days in some meetings. I have found an ideal pastorate. Two country churches built their pastor a home and feed him and family. A Committee goes once a month and finds out the pastor's needs, and supplies them. Such union among pastor and people, I have not seen before. We had some gracious meetings, 38 additions, and at Carson we raised \$1000.00 last Thursday in about fifteen minutes to build God a new house. The

brethren will add three or four hundred dollars more. This church steps forward, and will be heard from in the future. Bro. Varnado is a hard worker.

POPLARVILLE.

Our school is enjoying one of its most prosperous sessions. More students now than last session, and they are coming on most every train. Pro. Thames has added a Commercial College, which is one of the best in the State. Young men and women would do well to write Prof. Thames for a catalogue. Our church is great, 176 in Sunday school and 50 in B. Y. P. U. house and Sunday school rooms both full at preaching hours. Received two splendid young men last night. We are now planning for greater things.

Fraternally,

JNO. P. CULPEPPER.

The Baptist World Congress.

The editors of the Religious Herald and Baptist Argus, originators, aiders, and abettors of the big social equality pow-wow across the sea, had such fine success in fusing the races and absorbing odors that they may be expected in the American edition of that speckled conglomeration to furnish a complete solution of the all-vexing problem. Won't it be a happy hit if these great pencil shovers shall succeed after forty years of Yankee failure in making the lion and the lamb to lie down together?—J. A. H., in THE BAPTIST of Mississippi.

It is a pity that the venerable owner of these initials, at one time familiar among Baptist editors, should emerge from his regretted retirement to speak only in a belittling and sneering way of what was in some respects the greatest gathering of Baptists the world ever saw. The *penchant* of our English brethren for the colored delegates was a mere incident, and, so far as most of us were concerned, brought no inconvenience whatever. But the spirit of that great meeting, its hearty fellowships and swelling choruses, its fine discussions of important themes, the glimpse it gave us of a great brotherhood, the new sense of unity and solidarity which it created and developed—has "J. A. H." nothing to say of these?—Religious Herald.

Yes, J. A. H. has had "something to say of these," but the seemingly limited range of the Herald editor's vision has caused it to escape his sensitive eye. For the same reason he supposes or affects to suppose that J. A. H. has been in "regretted retirement" since his heretofore prominence in journalism until now, when as a well known fact to others, he has contributed no little of the current newspaper problem for the last several years. As to, the "hearty fellowships and swelling choruses, fine discussions," etc. etc., we think it probable they were somewhat enjoyable and perhaps that was the summum bonum of the whole thing, but even that seeming good was probably largely neutralized by the manifest effort of some of our uneasy Baptist brethren to make a greater "show in the world" and "be like other people," as

it was with poor old Israel once upon a time when they "wanted a king." We have some Baptists who are little or nothing if they are not horn-blowers. Bro. J. R. Farish's characterization of the big social function was well in point when he said that "it was a regular hodge podge, pretty thoroughly conglomerated." Its chief object as the Herald editor seems to think was to hob nob together in some sort of a religious social way, and probably was not an entire failure, though it is said that no man could obtain public recognition in its meetings except those who were vouched for as "distinguished."

Its tendency, however, if often repeated will no doubt as of old be inevitably toward denominational centralization and clerical dominancy, which hitherto has been the curse of all other religious people but the Baptists, and has even threatened their scriptural and God-given polity.

But its immediate outcome as our little squib puts it which so ruffled the feathers of the dear old Herald's editor was a more or less successful attempt.

At "fusing the races and absorbing odors." Of course "our English brethren" will bring their "penchant" with them when they come over here for the next "greatest gathering of Baptists the world ever saw," but won't it be lovely to extend to them the hospitality of quartering them in negro hotels and boarding houses where they can enjoy themselves in its fullest exercise; for it is not probable that any other hostilities will be open to such social fusion.

J. A. H.

Scranton.

As we are reported to have yellow fever in Scranton and have been quarantined accordingly, no doubt our people throughout the State would like to know the real situation here. The facts are that our physicians declare most emphatically that there is not and has not been a case of yellow fever in Scranton, nor is there, nor has there been even a suspicious case here this summer.

I have been here four years and can say of my personal knowledge that this has been by far the healthiest year of the four, and yet we are quarantined by all the world. This is a strange age in which we live and funny things are transpiring but this announcement of yellow fever in Scranton is regarded here as the hoax of the season. Our physicians have had yellow fever, some of them. They have treated it and they positively refused to be parties to the present farce.

The above statements are the facts.

Yours truly,

L. E. HALL.

We announced in last issue that Rev. T. A. Moore had resigned of Durant. We have just been informed that he has withdrawn the resignation, and will remain at Durant.

B. Y. P. U.

J. L. JOHNSON, JR., EDITOR.

All communications intended for this department should be addressed to J. L. Johnson, Jr., Clinton, Miss.

STATE ORGANIZATION.

President—Arthur Flake, Winona.

Secretary—L. P. Leavell, Oxford.

Treasurer—W. M. Burr, Greenwood.

Editor—J. L. Johnson, Jr., Clinton.

Executive Committee—P. I. Lipsey, Clinton; H. L. Watts, Winona; J. E. Byrd, Mt. Olive; J. B. Quin, McComb City, J. N. McMillin, Blue Mountain and the regular officers of the Convention.

District Vice Presidents—R. A. Kimbrough, Tupelo; R. L. Bunyard, Como; S. E. Tull, Kosciusko; J. B. Jacob, Columbus; W. P. Price, Jackson; J. F. Tull, Gallman; E. F. Lyon, W. Ray Toombs, Greenville.

Our Junior Work.

Just now while our hearts and minds are busy with the young people's work, I thought it not amiss to speak a word in behalf of our Juniors. Those of us who love the work of the B. Y. P. U. have been planning and praying for guidance at this special time when the classes are being organized and the work for the winter mapped out.

The pastors are leading the Senior Sacred Literature Course, generally speaking, and the young people themselves the Bible Readers and Mission Courses. All this is as it should be, but let us not forget the Junior. Of course it means work and sacrifice. Anything that is worth while calls for both of these. I want to say right here that our next year's work is the easiest we have had, and I believe is going to be the most interesting. The Courses are to consist of a series from the Old Testament. No more interesting literature is contained in the libraries of the world than is to be found in the Bible. Each story chosen is representative of a period in the history of God's chosen people. The complete course covers the history from the story of Joseph to and including the return from Babylonian captivity and the close of prophecy. The memory verses have been chosen not only because of their special bearing upon the character under consideration but also for their intrinsic value. The Juniors are at the golden memory age, the period of acquisitiveness when the mind is ready to grasp and to retain whatsoever of good or evil may awaken the interest. Then there is the mission course that is a feast of good things. So condensed, and giving us an opportunity to study each subject more thoroughly as we have three meetings on the same subject.

Of course all of our Baptist folks know and understand by this time what our Junior work is, but before I close I want to again emphasize the real object of our Junior Service which is so often lost sight

of by enthusiastic leaders of boys and girls. We are not seeking to furnish an hour's amusement, or to make substitutes for Sunday-schools. We believe that the Sunday-school has done and must continue to do a work not possible in Junior work, but we also believe that the Sunday-school is not fitted to do the peculiar work a rightly conducted Junior Society can accomplish. The hope of the kingdom is in the young people; we have not yet begun to realize our opportunities or responsibilities. So Junior leaders do not become discouraged; you are training the church workers for the future. Can there be a greater service? It is not too late to organize your Juniors, write to B. Y. P. U. A. 324 Dearborn St., Chicago, for Junior literature and organize at once.

(MRS.) R. L. BUNYARD.

Como, Miss.

Meetings.

The meeting at Heidelberg, beginning on Saturday night before 1st Lord's day in October closed Friday night. Bro. A. P. Pugh of Ellisville, did the preaching. His sermons were sound, logical and soul-stirring, and were well received by all. Bro. Pugh has magnetic powers that attract and draw the people to him, and this having been done, he delights to point them to "the Lamb of God that taketh away the sin of the world." As the immediate results of meeting, there were 16 accessions to the church by letter and one by experience and the church revived.

The church and people showed their appreciation of Bro. Pugh's services by a good contribution.

May God bless Bro. Pugh wherever he goes.

The meeting at Corinth four miles north of Sandersville, began on Saturday before the 2nd Lord's day in August and continued six days. The writer preached on Saturday and Bro. A. P. Pugh of Ellisville did the preaching from then until the close of meeting, Bro. W. M. Bostick was also in the meeting and did some good work in the prayer services. The congregations were large and the interest good throughout the meeting. As a result of Bro. Pugh's excellent preaching there were 15 accessions to the church, 3 by letter and twelve by experience and the church greatly revived. The beloved pastor J. T. Hallford being at his home with his sick mother was not present during the meeting. So the baptizing was deferred until the meeting in September. The church and community showed their appreciation of Bro. Pugh's services by a liberal contribution.

L. E. LIGHTSEY.

Helping the Lord's Worn-out Servants.

In a recent issue of the excellent organ of the Baptists of a sister State, appeared a short communication, from a worn-out Baptist preacher; appealing, most pa-

thetically for help.

It strongly stirred the heart pity of one Baptist preacher, moved his hand to go into his scanty purse and take therefrom some substantial help and send it to him; and moves his soul to earnestly ask the Father to help his children, everywhere, especially in our beloved Mississippi, to regard differently the matter of helping the worthy, worn-out and needy servants of the Lord.

To quote from it: "I have always tried to be faithful as long as I was permitted to go . . . I get some help from the Ministerial Relief Board but not enough." He himself is old and lame and his wife was a helpless invalid and sufferer for four or five years (since died.)

Listen readers: "I get some help" (italics mine). Is not this true of this noble and worthy class in Mississippi? They get some help.

Is not the thought enough to flood our eyes and cause our heads to bow in shame? Who is so worthy of our tenderest, most generous and kindly care as the worn-out servant of the Lord and his wife or widow?

Do you say, he ought to have had sense enough to provide in a good day for "the rainy day." Some have said so, and intimated (shocking) that they are unworthy.

Pardon is asked quoting from the "Report on Sustentation" offered by the writer and adopted by Central Association at the session of 1903, at Utica. "The same brains, energy, industry, tact and perseverance used by them in this glorious work for God and humanity, if employed in any lucrative calling, would, with God's usual blessings, have placed them in a condition of plenty and comfort in the years of their infirmity."

"This opportunity they cast aside, this privilege they denied themselves, out of ardent love for the Lord whom we profess to love, and a burning desire for the success of the work of saving souls which we claim to be laboring for."

"This cause pleads to every one who loves God and the right, and pleads loudly and strongly."

It pleads to his humanity, to his pride, to any spark of benevolence that may be in him, to his common manhood, to his sympathy, to his justice, to his gratitude, to his love."

"It pleads in Jesus' name and for Jesus' sake. In the last paragraph of Matthew, 25, our Lord teaches that they so represent him that their appeal to us is his appeal to us."

Shall our blessed Savior, needy in his aged servants, plead in vain? God help every soul of us to respond with special emphasis, "No."

The present attitude of our people to this matter, is such that the writer, if he had reached the senility of old age and found himself no longer able to minister the gospel, and without means of support or ability to make it, would scorn to be a beneficiary of this fund. God help his people to take care of the Lord's worn-out servants. Amen.

P. A. HAMAN.

THE HOME.

(For Girls.)

CONFIDE IN MOTHER.

The moment a girl hides a secret from her mother, or has received a letter she dare not let her mother read, or has a friend of whom her mother does not know, she is in danger. A secret is not a good thing for a girl to have. The fewer secrets that lie in the hearts of women at any age, the better. It is almost a test of purity. She who has none of her own is best and happiest.

In girlhood, hide nothing from your mother; do nothing that, if discovered by your father, would make you blush.

A little secretiveness has set a scandal afloat; and much as is said about women who tell too much, they are much better off than the women who tell too little.

The girl who frankly says to her mother, "I have been here; I met so and so; such remarks were made, and this or that was done," will be certain of receiving good advice and sympathy. If all was right, no fault will be found. If the mother knows, out of her greater experience, that something was improper or unsuitable, she will, if she is a good mother, kindly advise against its repetition.

You may not know, girls, just what is right, just what is wrong yet. You can't be blamed for making little mistakes, but you will not be likely to do anything very wrong, if from the first you have no secrets from your mother.—Selected.

IF I WERE A GIRL AGAIN.

Lucy Elliot Keeler. (Revell).

If I were a girl again—if some benignant fairy should touch me with her wand and say, Be a girl again, and I should feel bursting over me the generous impulses, the enthusiasm, the buoyancy, the ambition, that belong to sixteen—some things I should do, and some things I should not do, to make me at fifty the person who now at fifty I should like to be.

First of all, I should study self-control—the control of body, of speech, of temper; a power best learned in youth before the current of habit has deepened the channel of self-will and impetuosity that seems to be cut in every human heart. I should count one hundred, like Tattycorum, before I would allow myself to utter unkind, impulsive words; I should scorn to burst into tears because of some petty correction or grievance; I should learn to sit quietly, to close a door gently, to walk calmly, even when my thoughts were boiling within me.

I should shun, if I were a girl again, the tendency to be sensitive and suspicious. Because my friend talks to another person, or because a group of acquaintances seem to be enjoying themselves apart from me, I should not fancy myself neglected. I should not construe thoughtlessness into intentional slights, nor abstraction into indifference. I should say oftener to myself:

"My friend did not see that I was here;

she has not heard of my return; she is busy with her music; she is tired after her journey. I will trust in her friendship, just as I would have her trust in mine."

If I were a girl again, I should be more careful about my conversation. I should beware of slang and gossip and a tendency to drop into silence. I should avoid sarcasm like the plague, remembering that the person who uses it shows her sense of her own inferiority. Nobody ever had so many enemies as Disraeli; and it is to be remembered that sarcasm was his most powerful weapon. I should practice the art of such gay repartee as is free from satire and unkindness, learning to tell a story well, and to dwell upon what is kindly and happy. I should be more ready to express my appreciation and thanks for services rendered; be quicker with my praise and tardier with my criticism. I should cultivate a distinct enunciation, enlarge my vocabulary and remember Lord Chesterfield's dictum "never to utter one word, even in common conversation, that should not be the most expressive with which the language could supply him."

These things I should do if I were a girl again. But suppose I have passed my girlhood! Suppose I am thirty! Still, shall I not at fifty wish that I could retrieve the past twenty years? Should I not employ them differently? Again, say I am fifty. At seventy could I not better use those precious years of preparation? There is always a golden age, soon to be behind us, which at every period of our life is before us, which—just as tomorrow's yesterday is still today. So we may all take courage. It is never too late to mend.

West Union Baptist Church.

West Union Regular Baptist Church on September the 24, 1905, after an able and interesting sermon, by Elder L. G. Varnado, the Presbytery, composed of Elders L. G. Varnado, W. W. Graves, Hardy Smith, and R. L. King; after a rigid and careful examination of his experience of grace, call to the ministry and cardinal doctrines of the gospel set apart to the full work of the gospel ministry Bro. William Rufus Langham.

The charge given by Elder Hardy Smith was highly appreciated by both Presbytery and church.

R. L. KING.

Picayune, Hancock Co. Miss., Sept. 27, 1905.

Rankin County Association.

This body convened in its thirteenth session, with Pisgah Baptist Church, in Rankin County, on Tuesday Sept. 26th., 1905.

The Association was called to order by our former moderator, Dr. J. E. Noble, and after devotional exercises, conducted by Elder W. W. Kersh, the associational sermon was preached by D. Jasper Miley. Text: "We would see Jesus." Jno. 12:21. Many of us think it was one of the best sermons we ever heard.

After very bountiful refreshments participated in by the large concourse of people the Association re-assembled and re-elected Dr. J. E. Noble moderator, and Daniel J. Miley clerk and treasurer. These two laymen have been officers of our Association for the last three years, and better qualified men for these places would be very hard to find.

We had several visitors among whom were Bro. J. E. Byrd and Elders W. P. Chapman and J. H. Whitfield.

Star, Richland, Briar Hill, Clear Branch, Dry Creek, Steens Creek, and Mountain Creek churches united with us. So we now have twenty four churches in our Association.

The letters brought good news from nearly all of the churches. Most of the churches are in more prosperous condition than ever before.

Brother Byrd's address on Sunday schools was excellent. We have some good schools, but if we will do as he told us we will have better schools.

Elders S. Morris, Comfort, Gordon, Terry, and Robinson and quite a number of laymen rendered valuable assistance to the Association.

Both preachers and laymen discussed the various subjects with interest and intelligence.

Many of our churches have decided to take collections for the Orphanage, Sun-tentation, and Home Missions before next January, in order that we may not have so many offerings to make just before our Conventions meet.

A great many churches in our State wait until the last month in the year to make their Foreign Mission offering and don't give anything for State and Home Missions.

Brethren this ought not to be the case. We ought to help all three of our Mission Boards, and to do this we should begin to take collections early in the year. The meeting was good from beginning to end, and in some respects the best we have ever attended.

The Spirit was present and harmony and brotherly love prevailed during the entire session. After spending two days we adjourned to meet with County Line Church on Tuesday before the first Sunday in Oct., 1906.

Rev. Wayne Sutton to preach the associational sermon with L. S. Terry as alternate.

Fraternally,

J. H. MIZE.

Coopersville, Miss.

Rev. G. H. Suttle.

On the fourth Sunday in last month this church granted license to Bro. G. H. Suttle to preach the Gospel. For some time he has felt that this was his life-work but not until recently did he get his consent to answer the call of God. He wanted to be sure of his call and so tried to content himself with being faithful in church and Sunday school work. And as a Sunday school teacher and superintendent

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and deacon in the church no man was ever more faithful. But God had called him to a higher work and he could not be satisfied or happy doing anything else.

He has been a successful business man and owns a comfortable home here. But he and his noble wife have decided to give it all up and go to Miss. College for more thorough preparation for their life-work. Unless one knew the circumstances it would be impossible to realize the sacrifice they are making. But they do it gladly for the glory of God. Too much cannot be said in praise of Sister Suttle. She has been a great stay in this church. Their going from us is certainly a great loss to this church. How they will be missed! As a pastor, I feel that I cannot give them up. It is a great personal loss to me. But God knows best I am sure.

Any church needing a pastor will do well to call Bro. Suttle right away. He will be a blessing to any church.

May God's richest blessings rest upon them as they go to Clinton to better fit themselves for this great and glorious work.

Fraternally,

W. S. ALLEN.

To Whom It May Concern.

WHEREAS, Elder G. E. Darling has been our pastor for three years, and,

WHEREAS, We find in him a faithful and an honest minister of the Gospel, and,

WHEREAS, We find him to be an upright man whose life is worthy of imitation and,

WHEREAS, We find him to be sound in the doctrines of the Bible "holding the mystery of the faith in a pure conscience, and,"

WHEREAS, We find him to be loyal to the church and the cause of Christ Therefore Be it

Resolved, 1st., That we, the church of God at Booghala, express to him our appreciation of his services among us.

2nd. That we recommend him to all men everywhere as an upright man and Christian gentleman.

3rd. That we recommend him to all Baptists everywhere as an earnest Baptist minister and worthy of the confidence of all men.

4. That wherever he may go we pray God's blessings upon him in the ministry, and that he may be instrumental in accomplishing much good in the Master's cause.

5. That a copy of these resolutions be spread upon our church book and also that a copy of the same be sent to THE BAPTIST, and also to the Expositor and Journal for publication.

J. R. G. GREGORY,
ARTHUR WILLIAMS,
HENRY GREGORY.

Committee.

The above resolutions adopted the 4th. Sabbath in Sept. 1905.

G. E. DARLING, Moderator,
HENRY GREGORY, C. C.
Mooreville, Miss.

Marriage of Dr. A. C. Watkins.

It will be of interest to Baptists of Mississippi to learn that Dr. A. C. Watkins and Miss Rose A. Schantz were married in El Paso, Texas, September 27th., 1905 by Dr. Robt. Bruce Smith, pastor of the Baptist Church of El Paso.

The work of Dr. Watkins in Mexico is not as well known in his home State as it ought to be; he simply will not write to the papers and tell what he is doing, and he is so far away from home that the news gatherers for the paper cannot find him. He came to Mexico in 1888, and has been eminent in labors ever since. It is safe to say that he has baptized more people than any other missionary now on the field. He enjoys in a high degree the confidence of the Mexican people. He has the honor of being the founder of the Torreon Training School of which he was director two years. Since returning to Mexico in October, 1904 he has done evangelistic work exclusively, during which time he has held meetings in the following places: Torreon, City of Porfirio Diaz, Durango, Saltillo, San Pedro, Lerdo, Chihuahua, Nieves, Colotlan, Hermosillo and Morelia. This work has been blessed of the Lord and numbers have been added to the churches. He will now have charge of the field work in the western part of the State of Coahuila and all the State of Zacatecas and will give part of his time to teaching in the Training School.

Mrs. Rose Schantz Watkins is a native of Nebraska and was educated in the schools of that State and afterwards in Liberty Female College at Liberty, Missouri, then under the direction of Rev. F. Menefee now of Washington, D. C. While at Liberty, Miss Schantz was student of Miss Ida Hayes who was afterwards missionary of the Southern Board in Mexico and who is now in Puerto Rico. Miss Schantz graduated from the Kirksville Normal, in Kirksville, Missouri. For four years she was teacher in Hot Springs, Ark. from which she was appointed to Mexico in 1904. Her work in Mexico has been in the girls' school at Toluca. To the work in Torreon she brings health, culture and consecration.

May God's blessings rest upon these two good people!

J. S. CHEAVENS.

Chester Association.

This Association met with Self Creek Church 12 miles West of Starkville on Saturday Sept. 30th. The former moderator W. H. H. Fancher being absent on account of sickness N. Q. Adams was elected moderator, P. T. Then came the reading of the letters after which went into permanent organization by electing N. Q. Adams moderator and S. B. clerk. The Association then offered a special prayer for W. H. H. Fancher, their much loved former moderator, led by N. Q. Adams. The appointee being absent, M. K. Thornton of Starkville was appointed to preach the introductory sermon which was a feast to the soul and was said by many to be the

best sermon they ever heard.

The letters show a great advance along all lines. The reports were all good. The one on Missions by J. R. Nutt and Sustentation by the old veteran preacher David Burney was the best we have ever listened to. They were spoken to by several of the brethren and by our beloved Secretary Dr. A. V. Rowe which stirred the hearts to greater things in the Master's work. The pastors present: David Burney, N. Q. Adams, T. J. Sargent, J. R. Nutt, H. M. Thompson, J. L. Smith, M. K. Thornton and F. R. Burney.

Pastor Thompson and his noble flock almost excelled themselves in royally entertaining the delegates and visitors.

This body meets with Ebenezer Church three miles Southeast of Stewart next year when we hope to have ye editor with us.

F. R. BURNERY.

Chickasaw Association.

Dr. Hackett's account of the Chickasaw Association in the last copy of THE BAPTIST was good and his compliments (save those referring to the writer) were deserving. His article was too long to speak of all that was transacted at the Association. There was a fine report on the Orphanage and a collection taken up amounting to \$20.00, it was urged that the Sunday-schools all take up a collection every Sabbath and let one Sabbath's collection go for the Orphanage. It would amount in the year to \$30.00, or \$40.00, while one collection a year would not amount to more than ten or fifteen dollars. One other thing the report on Colportage was good and in Dr. Hackett's speech he urged that we get a Missionary Colporteur and the pastors have him hold their meetings and compensate him liberally for that, and let him sell books, distribute tracts, organize Sunday-schools, and regular missionary work; in the interim; the writer endorsed that and then took up a collection of \$120.00 as a sinking fund to buy books and let the profits only go towards furthering the work. We want the man and he must be equal to the occasion. Doctor did not tell about the good sermon he gave us on Thursday night before Sunday-school Institute and the many good speeches and reports he made. He never gets up to preach or speak that he does not learn you something if you listen to him. He has been my pastor for six years, and there has not been a word said or an act that could be criticised and he has few equals as a preacher in this State, and if he will not blush I will say that he is one of the grandest old men I ever knew.

W. H. PATTON.

Shannon.

Friday night Sept. 22nd. Rev. R. A. Kimbrough of Tupelo closed one of the best revivals held here for years.

There were four additions to the church, two by letter, and two by baptism. There were also six other conversions.

The church was greatly revived. Bro. Kimbrough greatly endeared himself to the people, and we hope to have him with us again.

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H. F. SPROLES, ASSOCIATE EDITOR.

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Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

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Editorial.

What the Law Can Do to Make a Man Holy.

Only a suggestive outline can be given in response to S. H. Thompson's request for an explanation of the seventh chapter of Romans. The first six verses belong to the argument in the sixth chapter against the charge that justification by faith encourages an immoral life. The remainder of the chapter shows what the law can do to make man holy. It is weak before man's necessities—pardon, peace and purity.

But the law has its purpose. (1) It reveals the true character of sin and produces conviction—7-13. (2) It shows its benevolence by appealing to the best that is in man—14-24. The law is holy in its nature, just in its requirement, and good in its tendency. Why, then, is it impotent with man? His will is not free—14-16. He is as much in bondage as if he had been sold in the auction-mart of sin. But the law remains good; the desire to do right is proof of its excellency. The explanation of the difficulty is man's nature—17-24. Hear Paul's experience. "There is a principal, a propensity, in my body called a law because of its strength and permanency and force, which wars against the law of my mind, or my right moral intuitions and purposes. I have the power to will, but not the power to do. The law of sin dominates the law of my mind. When I would do good evil is present with me. I am fighting against myself. What I want to do I do not do, and what I do not want to do I keep doing. There are good tendencies in me, but there are evil tendencies in me. I am two men. I wrestle and fight and struggle. This conflict went on until I cried out almost in despair: 'O wretched man that I am! Who shall deliver me from the body of this death?' The flesh, the passions of sin in my members,

seemed like a dead body to which I was chained, and from which I craved deliverance." (3) The law leads to Christ—24. The end came with Paul. The struggle ceased. There was release in Christ Jesus. The law fulfilled its purpose.

This, then, is what the law does for man. It gives the knowledge of sin; it reveals the depth and danger of the sinful principle; it intensifies the power of sin in the soul by its restraints; it humbles the haughty spirit; it pronounces upon man the merciless death-sentence; it crushes him beneath its power and takes away all hope of salvation through human merit; it produces the sense of guilt and condemnation so as to lead man to Christ for forgiveness and purity; it shuts him up under sin unto Christ as the great deliverer.

The apostle is giving his own experience both as an unbeliever and as a Christian, for there are statements in the chapter which evidently describe both of these conditions. His object is to show what the law can do to make man holy in its beginning, progress and consummation. It fails in that which the gospel accomplishes—the pardon, peace and purity of man.

It may seem strange that in the past so few women have shown any inclination toward business enterprises. This is especially noteworthy, since they display such marked ability whenever and wherever they have given their attention to any business and profession. But this disinclination to the rougher spheres of life and their natural love of home and children is of God, and one cannot fail to see that this divine arrangement is fraught with unmixed wisdom; for one thing is about all the average person can successfully accomplish; and so a successful business on the part of a woman with a home would mean a neglect of the sacred roof. There are many circumstances that force the women of today into the various vocations of life, and without exception they hold a fair hand with their competitors.

A remarkable instance of a woman's success in the educational world is that of Mrs. Margaret Byers, President of Victoria College at Belfast. Trinity College has recently conferred the honorary degree of LL. D. upon this noble woman who has just celebrated her jubilee of active professional life. Besides her work for higher education of woman, Mrs. Byers has also founded homes for reclaiming and training neglected and destitute girls.

A striking instance of female enterprise is found in Indianapolis, a corporation of women formed for the purpose of aiding people of no moderate means in the building of modest but artistic homes.

It is useless to multiply instances of financial business integrity and success. It is sufficient to say that wherever circumstances force them from the care of home they meet business responsibilities with a vigor that usually spells success.

Often lately we have asked ourselves

whether we are not drifting more or less into a form of ritualism in our exercises of public worship. Recently our pastor remarked at the morning service just before asking the congregation to bow with him in prayer that he feared that we had become so familiar with going through the same order of worship that we stand in danger of going through with it in a sort of perfunctory manner without really entering into a state of genuine and soulful devotion. We know that any act repeated in the same order long enough will become a habit, and that things done by habit are referred to a looser order of intellectual activity; or, in other words are put in the same category as instinct. With this fact as a promise the conclusion is easily drawn that all set or ritualistic form of worship has a deadening and paralyzing effect on the growth of the spiritual life. Would not our pastors do well to note this and see that they vary their order of exercises from Sunday to Sunday?

W. A. Jarrell, grieved and humiliated at the strife among Texas Baptists, urges that both parties at their general meetings appoint a committee to meet each other, to endeavor to agree on terms of peace, and that those terms be submitted to an early called meeting of each general body. Southern Baptists are ashamed and grieved at this long-continued strife, growing more and more personal, and bitter. Peacemakers and peace keepers are sons of God; but peace breakers, and those who will not be reconciled, to say the least, do not commend themselves as such. Surely the disciples of Jesus who sincerely desire to know the right and honestly purpose to do it, can make peace. The brotherhood abroad entreat and insist that this unseemly and hurtful strife cease. Christians should remember whose children and brethren they are, and endeavor to honor their Father and Elder Brother.

"The Churchman" is so anxious for church unity that it would give up many things of non-importance which Protestant Episcopalians have stood for if others will join them in accepting apostolic succession in "the historic episcopate." That is, if they would become Episcopalians. Why do the denominations, who are clamorous for church unity, remain silent on the proposition made by the Southern Baptist Convention, that the best scholarship of the Christian world, representing all denominations, study the New Testament together, tell the disciples of Christ what it teaches on all points which divide them, and that the churches unite in the faith of its doctrine and in the practice of its precepts? This is the only way to peaceful, fruitful and abiding unity. It seems now that the insistence is that Christians see how little they do believe in order to church unity.

PREACHERS AND CHURCHES.

The versatile, irrepressible Jerry F. Hailey is now practicing Osteopathy and running the Baptist choir in Clarksville, Texas.

During A. J. Miller's first month's pastorate at Nacogdoches, Texas, the church received 6 members by letter and 3 by baptism.

Miss Mary, daughter of Rev. J. D. Anderson, graduate of Mississippi College, and grand-daughter of Gen. M. P. Lowrey is now teacher in Hillman College.

Pastor E. E. King of First First Church, McKinney, Texas, reports 133 new members for the year ending Aug. 31, and contribution of \$10,000 to all objects.

Rev. B. B. Hall, once pastor at Centerville, has become Financial Secretary of the Texas Baptist Woman's College at Bryan, which began its first session October 2.

Rev. John Bass Shelton, nephew of the late Judge David Shelton of Jackson, has left Chester Church, S. C., and become pastor of Adam's St. Church, Montgomery, Ala.

There is general sorrow and much genuine sympathy because of the death of little Edwin, youngest son of President and Mrs. Lowrey. They sorrow too, but with unmixed hope.

Rev. W. A. Hewitt of Columbus, recently assisted Pastor Thompson in a meeting at Shuqualak in which there were 2 additions to the church by letter and 5 by baptism.

Rev. L. R. Burress, who recently went to Texas from Mississippi, has been called from the pastorate at Blossom to that of the First Church, Paris, Texas. Those Paris people "covet the best gifts."

Pastor Hewitt of Columbus says in his church monthly "Christian Tidings," that sometimes it seems a revival will break out in the mid-week prayer-meeting, which has an attendance of about one hundred.

Mr. and Mrs. James W. Bell of Pontotoc, Miss., have sent out invitations to the marriage of their daughter, Miss Lillian, at noon, October 18 to Rev. H. P. Hurt, Memphis, Tenn. We appreciate an invitation and send heartiest congratulations. After October 25, Rev. and Mrs. Hurt will be at home 1456, Court Extended, Memphis.

Pastor I. P. Trotter, Hattiesburg: "On the return of myself and family our church members, led by the Sunbeams, gave us a pounding running through Thursday, Friday and Saturday. They surely threw sunbeams on our path by this loving kind of welcome. We arrived in time for me to fill my pulpit October 1. I was greeted with nice audiences."

On last Lord's day the Baptist Church in Wesson closed "the greatest revival in the history of the town." Evangelist Baim, assisted pastor J. A. Lee. There were 59 additions by baptism and 13 by letter and restoration. Pastor Lea has moved to Clinton, and Mr. Baimber has been called to succeed Pastor Lee.

Rev. Willis J. Fortenberry, who had been preaching the Gospel for 43 years de-

parted to be with Christ from his home in Pike County on Lord's day, October 2, in the 76th year of his age. He preached his first sermon in New Zion Church 43 years ago and was its continuous pastor until the day of his death. Everybody in South Mississippi and the bordering parishes in Louisiana knew and loved "Uncle Willis."

Delegates to Central Association at Flora, Nov. 9, are requested to send their names immediately to W. B. Nobles, and state whether they will go by public or private conveyance. If the quarantine is raised, and the former train service renewed, they can leave at 6 a. m., or 3 p. m. If only one train a day is run, they will leave Jackson at 6 a. m. In each case they will run to Flora in an hour.

MISCELLANEA.

September 16, Mr. Hall Caine left Liverpool for New York on his fourth visit to America.

At the opening of the Seminary October 2nd, 144 students had enrolled, and others were in the city.

Oklahoma State Baptist College at Blackwell has conferred the degree of D. D., on Rev. M. P. Hunt.

By the grace of the Czar, his chief envoy in the Peace Conference, M. Witte, is now a Russian Count.

In its late meeting at Nashville the Cumberland Presbyterian church, voted against union with the Northern branch of that body.

Mayor Dunn recently revoked the license of 14 of Chicago's 7,200 saloons, because they were vile beyond endurance.

A. J. Diaz of Cuba says the report is false that his mother has joined the Congregationalists and his sister the Methodists.

On account of quarantine restrictions, The Delta Workers Conference, will not meet on the 5th Sunday of October. Notice will be given of time and place of meeting.

Rev. E. J. Hill says: "I want a larger number of my people to read THE BAPTIST. It is so much easier for me to serve a people that read THE BAPTIST. May the Lord bless you in your work and THE BAPTIST. The Lord has blessed my work this summer, 55 by baptism, and a large number by letter and restoration."

King Leopold's Soliloquy. By Mark Twain. Published by The P. R. Warren Co., Boston. Price 25 cents, 50 pp. The booklet contains in soliloquy King Leopold's defense of his defenseless career among his congo subjects. If half we read is one-half true, then the administration of Leopold II, is one of the most heartless and brutal in the annals of history. And yet his tenure is sanctioned by several of the most powerful Christian nations on the earth. Could not our President, so successful in diplomacy, say a word against the bloody course of Leopold?

Fraternal Conference of the pastors of

Southeast Miss., will meet on Monday after 3rd Sunday in October. It is thought best to do this on account of the quarantine regulations.

Vacancies At Blue Mountain.

Complying with another order from the State Board of Health, we postpone the opening of our session to November first. This is the third order from the Board, and each postponement has caused several cancellations of engagements with us. In all we have had nearly a hundred withdrawals, but an applicant has been waiting for every place vacated, and some applications are still on file awaiting places. However, this postponement will likely cause so many withdrawals that we can yet receive several girls. There is certainly some vital reason for the unparalleled demand for room at Blue Mountain, and we think it is unquestionable proof that there is something unusual in the care and development given by our school. Please tell your friends about it and write us about any who ought to take places here that are about to be vacated.

LOWREY & BERRY.

Blue Mountain Female College, Blue Mountain, Miss., Oct. 7th, 1905

One More Laborer Sent into the Master's Vineyard.

Some churches have become famous for sending out men to preach the gospel. I can't remember when old Liberty Church has had the privilege of sending a man to preach the gospel of the blessed Son of God, until Sunday night Sept. 24, when Bro. L. E. Green who lives about one mile from Liberty was thus sent out.

Our pastor brother S. W. Sproles called a Council Consisting of the deacons and the writer to aid him to examine Bro. Green as to his conversion his belief in doctrinal lines and the evidence as to the call to the ministry. After asking Bro. Green a few questions along these lines the council declared they were satisfied. The church then made a motion to give Bro. Green license to exercise his gift, where opportunity presented, resulting in a unanimous vote in his favor. Bro. Green will enter Miss. College a beginning of Session as a ministerial student. I hope the faculty, Ministerial Board and the preacher boys will do all in their power to encourage Bro. Green and to help him, for he has made quite a sacrifice to attend college.

We feel proud of Bro. Green, tho, he is somewhat illiterate as far as his knowledge of books is concerned. Yet he is so earnest and humble that we believe God has called him to this great work. Let us continue to pray that God would send forth more laborers into the harvest for indeed the fields are white and the laborers are few.

J. J. STRINGFIELD.

Liberty Miss.

WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.
[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:
Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

October 1905.

Programs are suggestive. The introduction of new features, selection of additional hymns, subjects of prayer, etc. are left with the Society.

Program.

Subject: Medical and Educational Work in Foreign Lands.

"Every opportunity is an obligation."
1. The example of Jesus: Matt. 4:23-25; Matt. 14:14; Matt. 15:29-31; Mark 1:32, 33; Luke 6:17, 18.

2. An encouragement: Ten years ago Southern Baptists had no medical missionary, no hospital—today, ten physicians (eight men, two women), two hospitals and several dispensaries. We also have 79 Day Schools, with 2,285 pupils.

3. Ask: God's blessing upon the healing of soul and body by our medical missionaries, mentioning them by name, and that through the School Work many may be brought to Christ.

4. Leaflet: "A hospital at Yang Chow, China," Miss Annie W. Armstrong.

5. Discussion of Leaflet, Business, Collection, etc.

6. Queries: Has the Society a Secretary of Literature? If not, why not appoint one? Furnish her with scrapbook to contain clippings selected by herself and others bearing on mission topics. "Papers," prepared by members, and files of "Our Home Field and Foreign Missionary Journal" should all be kept.

7. Two Minute talks or Papers: Primary motives in mission work. (a) The Glory of God. (b) Christ's Command. (c) Christ's Example. (d) Gratitude because "He Loved Me."

8. Leaflet: "Glennings on Educational Work."

9. Food for thought: "The Power of the living God is available power." We need more intercessors. "More things are wrought by prayer than this world dreams of."

"Is thy cruse of comfort wasting?"

Change One Letter.

"Disappointment—His appointment."

Telegraphs His Order.

Those who have used Tetterin for skin diseases waste no time using other remedies. The following telegraphic order illustrates the fact that once known, no substitute will be accepted for Tetterin: Norfolk, Va. Feb. 13, 1905.

J. T. Shuptrine, Savannah, Ga.
"Please forward today four boxes Tetterin. Collect or send bill. David Humphries."

Tetterin cures all forms of skin diseases. Fragrant and quick relief. 50 cent per box.

J. T. SHUPTRINE, Mfr., Savannah, Ga.

A Preacher's Discovery.

Rev. J. W. Blosser, M. D., Atlanta, Ga., is the discoverer of a successful remedy for the cure of Catarrh, Catarrhal Deafness, Bronchitis and Asthma. It consists of a combination of medicinal herbs roots and leaves, which are burned on a plate, smoked in a common clean pipe or in a medical cigarette—the fumes being inhaled into the throat and lungs and exhaled through the nose. It contains no tobacco. The manner of its use is simple, and no other means can so easily reach and cure the disease in all its forms. Dr. Blosser offers to mail free a liberal sample to any sufferer who will write to him for it. If your case is stubborn one and you desire special advice, he makes no extra charge. This remedy has met with wonderful success, curing cases of even 25 years' standing. If you wish a box containing a month's treatment, send \$1.00, and it will be sent, postage paid. Address, Dr. J. W. Blosser, 7 Walton St., Atlanta, Ga.

Change one letter, then I see

That thwarting of my purpose
Is God's better choice for me.

His appointment must be blessing,
Though it may come in disguise;
For the end from the beginning
Open to his wisdom lies.

"Disappointment—His appointment."
Whose? The Lord's, who loves me best.

Understands and knows me fully,
Who my faith and love would test.
For, like loving earthly parents,
He rejoices when he knows

That his child accepts unquestioned
All that from his wisdom flows.

"Disappointment—His appointment."
Change the letter, then, dear friend;
Take in cheerful acquiescence
All thy Father's love may send.

Soon will faith be lost in vision;
Then in glory thou shalt see
"His appointment," and that only,
Was the right way home for thee—
Home Words.

"Sunshine Meeting" At
Gloster, Miss.

SUBJECT: Sunshine—The Joy of Living—Life's Sunny Side.

We had a very helpful meeting at the Woman's Missionary Aid Society of the Galilee Baptist Church, recently. Below is given our program a few numbers of which, however, we failed to carry out on account of sickness, absence, etc. Think a "Sunshine Meeting" would do much good to members of any kind of a society—Aid Societies not excepted.

Some features of this program could be used or an entire new one made out; individuality always has the advantage of adding charm and interest to this, and to all other programs.

PROGRAM.

1. Song: "Only a Beam of Sunshine."
2. Scripture readings bearing on subject.
3. General Subject discussed

To Make Things Grow.

It takes both seed and soil to make things grow, and it takes both word and music to make a song. Words, brim full of gospel truth, and music with an easy swing and sweet melody that charms the soul, is a combination that makes a song book go—especially so if the price is right. These three things—words, music, price—have sold for Charlie D. Tillman, of Atlanta, Ga., one million Revival song books. Send \$18.00 for a hundred, and if they don't suit, return in good condition and get your money back.

by leader.

4. Prayer that we may be lights in the world for Jesus and that we may lean more towards the sunny side of life as indicated by the Bible.

5. Paper. How one can put sunshine into the lives of others.

6. Paper. How one can bring sunshine into her own life.

7. Paper. How can we exert ourselves, especially, to bring sunshine into the lives of children, old people and the unfortunate?

8. Paper. How we can keep from being sad and gloomy.

9. Paper. Some ways by which we can keep on the sunny side of life.

10. Song: "Let the lower lights be burning."

11. Reading of sunshine thoughts in prose and poetry by each member.

12. (Some experiences from members of the society: Let each relate some sunshine of act done by another person which especially impressed you.)

13. Sunshine calendars for distribution.

Sunshine calendars are merely slips of tablet paper, at the top of which is written "Sunshine Calendar," then, deeds done "in His name," and the verse.

"Count that day lost whose low, descending sun,
Views from thy hand no action done."

Below this on every line are the figures of the month from first to last day. These calendars were for September. They can be made more artistic if wished.

Before passing the calendars, a poem, "What have we done today?" was read.

(Mrs.) ALICE M. ROBINSON,
Chairman, Pro. Com.

The Charter of Incorporation of The "Jackson Casket & Manufacturing Company."



Send today for the most instructive and beautifully illustrated catalogue on the subject of home libraries ever issued. Shows just how to arrange an attractive library—also describes our new Desk, Drawer, Cupboard, Music and Table Units. Where not represented we ship on approval freight paid—uniform prices everywhere.

WRITE FOR CATALOGUE
The Globe-Wernicke Co.
CINCINNATI

Sec. 1. Be it known that Z. Taylor, B. T. Bennett, A. Fisher, Clay Sharkey, George C. Myers, William Rutledge, A. H. Longino, V. T. Davis, V. G. Bennett, J. R. Dowdle, P. L. Brittain, J. H. Thompson, R. McDonald, P. B. Bridges, E. L. Ragland, M. E. Swearingen, R. P. Willing, W. C. Weathersby, and their associates, assigns and successors, are hereby created a body corporate, under the name and style of the Jackson Casket & Manufacturing Company.

Sec. 2. Under such name the said Corporation may sue and be sued, plead and be impleaded, contract and be contracted with, may have a corporate seal, may buy and hold real and personal property, not to exceed in valuation the amount fixed by law, may sell, convey, mortgage and lease its real and personal property, may borrow money, and secure the payment of the same by mortgage, or otherwise, may issue bonds, and secure the payment thereof in same way, may take and hold real and personal property in the payment of debts due it, may make and enforce: all necessary by-laws not contrary to law, and may have and enjoy all the rights, privileges, and immunities accorded to corporations under the provisions of Chapter 25 of the Annotated Code of Mississippi, 1892, and amendments thereto, as fully as if the same were more specifically set out herein.

Sec. 3. The authorized Capital Stock of the Corporation shall be "Fifty Thousand Dollars (\$50,000.00)," divided into shares of One Hundred Dollars (\$100.00) each, but said Corporation may organize and begin business when Five Thousand Dollars (\$5,000.00) of Capital Stock shall be subscribed and paid for.

Sec. 4. The objects and purposes of said Corporation are the manufacture and sale of burial caskets, coffins, boxes, trunks, satchels, traveling bags and all kinds of household and kitchen furniture.

Sec. 5. The stockholders of said Corporation shall fix the number of Directors for said Corporation, and their term of office, and shall elect said Directors. The affairs of said Corporation shall be conducted and managed by a Board of Directors, and such officers and agents as the said Directors may designate, and appoint or elect. The said Directors shall have the right to require and take a bond from each officer or agent of the Corporation, as it may think best, for the faithful performance of duty.

Sec. 6. The stockholders of said Corporation shall fix the domicile of the Corporation at or near the city of Jackson, in Hinds County, Mississippi, and said Corporation shall have succession for a period of 50 years, from the date of approval of its charter by the Governor.

Sec. 7. The first meeting of the incorporators may be held upon three (3) days written notice of the time and place of the meeting, given by three subscribers for stock.

Time and Place of Meetings

Aberdeen—Pontocola, 7 miles west of Shannon, M. & O. R. R., Tuesday, October 10th.

New Liberty—Mt. Carmel 12 miles north of Raleigh, Wednesday, October 11th.

Coldwater—Holly Springs, on I. C. & Frisco Roads, Wednesday, October 11th. Lincoln County—Arlington Church 6 miles west Bogue Chitto, Friday October 13th.

Sipsey—Mt. Zion church 3 miles south of Smithville, Friday, October 13th. Kosciusko—Ethel, Aberdeen Branch 1 C Railroad 9 miles east Kosciusko, Friday October 13th.

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Carey—Providence Church 8 mile east of Roxie, Saturday, October 20th.

South Mississippi—Amite River church Saturday October 21st.

Deer Creek Association—Ruleville, Tuesday October 31st.

Lebanon—Columbia Street Church, Hattiesburg, Wednesday November 1st.

Copiah County—Damascus, 1 mile north of Hazlehurst, I. C. Railroad, Friday, November 8th.

Central—Flora Y. & M. Valley Railroad, Thursday, November 9th.

Columbus—Scooba, Friday, November 10th.

Red Creek, time and place unknown.

Ebenezer, time and place unknown.

Gulf Coast, time and place unknown.

Salem, time and place unknown.

Bethel, time and place unknown.

NOTE—It will be appreciated if those who know will write us the time and place of associational meetings not given. Also write us of any incorrect dates on places.



Wanted—To sell or rent, my home in Clinton, New house, containing six rooms, including bath room. Recently equipped with electric lights, and water works. Conveniently located, Terms, very reasonable. Apply to (Mrs.) M. E. Sorsby.

Lamp-chimney Glass is not all alike by a good deal.

MACBETH's chimneys are made to stand heat, create a proper draft, and to compel a lamp to do its best.

My name is on it if it's a MACBETH.

My Index explains all these things fully and interestingly; tells how to care for lamps. It's free—let me send it to you. Address MACBETH, Pittsburgh.

THE ROSE TOBACCO CURE

is guaranteed and will cure any man or woman living. Price, \$1 per box.

Ask your druggist, or order of ROSE DRUG CO., Watts Building, Birmingham, Ala.

GOUT & RHEUMATISM.
The Great English Remedy
BLAIR'S PILLS
Safe, Sure, Effective. 50c. & 91.
DRUGGISTS, or 40 Henry St., Brooklyn, N. Y.

Meridian Miss. Jackson Miss. Memphis Tenn.
J. J. Ferguson Co. Principals.
A. L. Summer
Meridian, Miss.
Write. Special Rates

NOTICE

A young lady of good recommendation, and several years experience desires a position as Music Teacher on piano. References exchanged. Address, Miss M. L. Pitchford 13 St 17 Ave, Meridian, Miss.

Edward R. Barnhart
Concert Violinist Leader
of Orchestra and Teacher
wind and string Instruments.

Mrs. E. R. Barnhart, Violinist
and teacher. 309 North State
Street.
Send for Catalogue and prices.

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Use Lotus Flower
For Headaches and painful
Menstruation.
Contains no Morphine, Cocaine or Cocain.
Perfectly harmless and guaranteed to
relieve.
Price 25c. per box.
LOTUS FLOWER COMPANY,
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A. H. Longino, W. Q. Cole, W. C. Ellis, S. J. Snook, W. S. Allen
President. 1st. Vice-Prest. 2d. Vice-Prest. Cashier. Asst. Cashier
Capital City Bank and Trust Company,

Jackson, Mississippi.

Opened for Business September 4th, 1905.
Authorized Capital \$200,000

Directors.

W. Q. Cole,	A. H. Longino,	J. R. Dowdle.
T. A. McWillie,	B. J. Smith,	P. S. Merrill.
J. C. Longstreet,	S. H. McLean,	W. T. Lowrey,
J. A. Jones,	T. J. O'Ferrall,	W. C. Ellis,
	S. J. Snook.	

Accounts solicited, and special attention given to collections.

Printing....

We are prepared to do all kinds of printing on short notice. We have one of the best printing plants in Mississippi, and our prices are as low as is consistent with good work. Below are a few of our prices:

1000 xx 6 3-4 Envelopes	1.75
1000 6 lb Note Heads, padded	1.75
1000 10 lb Letter Heads, padded	2.25
1000 No. 6 Bill Heads	1.50
1000 No. 4 Bill Heads	1.75
1000 5 lb Statements	1.75
1000 9 x 12 posters—100 words	1.75

We make a specialty of Quarter and half Sheet Posters and Catalogues. Send to us for estimates on anything in the printing line. We handle Blank Books, Ledgers, Cash Books etc. Send Orders To.

Harmon Publishing Co., Jackson, Miss.

VARIABLE ROUTES
VIAVery Low Rates
Homeseekers Round Trip
RATES

To all points SOUTHWEST
On sale first and third Tuesday
of each month

Low One Way Colonist rates

To California and the NORTHWEST. On Sale Daily Sept. 15th to Oct. 31st. Write for information and literature.

J. N. CORNATZAR,
Gen'l Agent,
W. L. EVANS, T. P. A.,
Memphis, Tenn

Deaths.

Jonathan Smith.

About 7 o'clock a. m., Saturday, Sept. 30, 1905, our beloved brother, Jonathan Smith, passed away at the advanced age of seventy-four years. At the beginning of the War Between the States, Bro. Smith enlisted in the Southern army and so distinguished himself for bravery, that in enterprises of special danger, requiring courage and skill, he was generally selected to take part, and always acquitted himself with credit and to the satisfaction of his officers. At the close of four years of faithful, patriotic service to his country, he returned home, and soon after united with Bopder Springs Baptist church, in Lowndes County, Miss., of which he continued a faithful member to the close of his long and useful and honorable career. In every relation in life, whether as soldier, citizen, husband, father, neighbor, friend, or Christian, Bro. Smith acquitted himself in a manner that characterized him as one of "God's noblemen." He is gone, yet he lives in the hearts of those who knew him. An afflicted widow, six sons, and four daughters survive him. Their loss is ours; but we "sorrow not as those who have no hope," for "blessed are the dead who die in the Lord."

W. M. REESE.
Pastor.

Whereas it has pleased the Almighty God to remove from our midst our dearly beloved sister, Kate Pylant, Be it therefore,

Resolved: That by the death of Sister Pylant the Ladies' Aid of Purvis Baptist church has lost a loyal and earnest worker, one whom we shall sorely miss from our gatherings.

That, we extend to the bereaved husband and children, our heartfelt sympathy in their affliction.

That, a copy of these resolutions be sent to the family, also to the Echo and Baptist Record for publication.

That, they be spread upon our minutes.

ROSA THOMAS, Sec.
LOIS MOFFETT, Pres.

Married.

At the manse in Leonard, Miss., Oct. 1, 1905 by Rev. H. J. Cumpston, Mr. T. B. Newman, of Newman, Miss., and Miss Conie Gibbs, of Learnrd.

The passenger department of the Queen and Crescent Route announces that by arrangement with its connections it is able to announce that persons holding return portions of Summer Tourist tickets with return limit October 31, may procure extension to ticket agent at the resort at which they may be visiting, without additional cost.

Tickets bearing a shorter limit than October 31st may be extended to November 30th by paying the difference between the rate at which sold and the rate which would have applied for ticket bearing limit of October 31st.

"The Army of the Lord."

"To fight the battle of the cross
Christ's chosen ones are sent;
Good soldiers and great victors,
A noble armament.

They use no earthly weapon;
They fear not spear nor sword;
Yet right, and true, and valiant
Is the army of the Lord."

"The soul of every sinner
Is the victory they would gain,
They would bind each rebel chain
In the Master's golden chain.

Faith is the shield they carry;
And the two edged sword they bear
Is God's strongest, mightiest weapon,
And they call it love and prayer."

Last Sabbath it was our good pleasure to attend services at a rural church, where in other days we have sometimes worshipped. We were proud to find that those good Baptist people had kept apace with progress, and with pride can claim a modern and well fur-

nished edifice of worship.

The day breathed of Ideality, and the soul was led into the sunlight of a Gospel realm.

Great throngs wended their way to the house of prayer, and songs, sang in the spirit of a fervent faith, were echoed into hearts thrilled with the purifying power of a sacred love. A faithful, time-worn "Soldier of the Cross" proclaimed the messages divine, earnestly pleading in the name of Him who stilled the troubled waters with the whispered, "Peace, be still."

Many hearts, doubtless, were awakened to "a newness of life" as they heard "The Wonderful Story of Old" so simply, yet so impressively told.

May time deal gently with the battle worn soldiers of the cross, and strength be theirs to continue battling in "The great ranks whose captain is God."

ADA CHRISTINE LIGHTSEY.

FOR SALE. We have on our shelves several hundred copies of a beautiful half tone Engraving of BEAUVOIR, or the home of the late

Jefferson Davis. The card is six inches and makes a handsome picture when framed and is worth fully 50 cents, but to set rid of them Quick, we will mail a copy for only

10 cents

Every Southern home should have copy of this Souvenir. Address at once.

**The Harmon Pub. Co.
Jackson, Mississippi**

I WANT TO TELL.

Stammerers how I cured myself at home Any one can do likewise. Address with stamp enclosed. Rev. G. W. Randolph Henderson Tenn: Good people send me names and help me do good and be rewarded:

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Bethel, time and place unknown. Note—It will be appreciated if those who know will write us the time and place of associational meetings not given. Also write us of any incorrect dates on places.

The Baptist Hymn and Praise Book.

Prices: Single copy, postpaid, 85c; per dozen \$8.00; per 50 copies, \$30.00; per 100 copies \$55.00; Transportation extra on the quantity lots. Beautiful Pulpit Edition in Morocco and Gold, \$1.50 postpaid. These prices are available only on orders for full quantity at one time. A first order cannot be counted on a second order. The rates are the same to every one and cannot be varied.

Contains 416 Pages With 577 Hymns Fourth Edition now Being Printed.

What Dr. Geo. W. Truett, Dallas, Texas, Thinks of it:

"It will be recalled that a special committee was chosen to confer with reference to making the best possible hymn book for the churches. The writer modestly ventures his judgment that this new hymn-book just issued by the Sunday-school Board is the best collection of hymns in all the world to day. The writer saw the book put to the Supreme test in special meetings at Nashville, and it thoroughly met the test in special meetings at Nashville, and thoroughly met the test generally, when special meetings are to be held, the hymnbook used in the regular church services, and therefore, in the special meetings new song books must be bought. Fortunately, this new book thoroughly obviates that necessity. The editor and committee have spared no pains or money to get a hymn book for the churches that will meet every requirement of the varied services of the churches."

An Organist of a Prominent Church

"I want to tell you it is as near perfect as any hymnal I have ever used, and I have been playing the organ for twenty years. Am delighted at the divisions and headings, making the selecting of songs so much easier."

This represents the general sentiment expressed about the Baptist Hymn and Praise Book. It promises large success in meeting the needs and wishes of the churches.

**Baptist Sunday-school Board,
710 Church Street, Nashville,
Tenn.**

The Beginning of The sideboard.

When some enthusiastic furniture collector tells you that has a sideboard three hundred years old, do not believe him, writes N. Hudson Moore in the November Delinquent; for there were no sideboards then, nor a hundred and fifty years ago, either. The earliest ones are not more than one hundred and twenty-five or thirty years of age, and such antiques as these are few and far between. None of them are to be "picked up." Before that the table was the only large piece of dining-room furniture.

The first man to make what we know as side boards was a cabinet maker named Thomas Shearer, of London, England, who issued a book of designs in the year 1788. That they were immediately popular is shown by the fact that all the other cabinet-makers took to making them, too and in 1789 Hepplewhite published a book with his designs, and two years later came Sheraton with his. After this the sideboard may be said to have been established.

The Anglo-Japanese treaty was signed Aug 12, while its exact terms are not known, the document "affords mutual guarantees for the protection of British and Japanese interest, even if the two contracting parties are only threatened by a single hostile power." This treaty will be a mighty factor in insuring peace in the world, especially in the far east.

The whisky saloon maintains its reputation as one of Satan's most fruitful fields of evil. It cannot be reclaimed and made good. The subway Tavern dedicated in New York City last August by Bishop Potter with prayer and the doxology ceased to exist September 3, and hereafter will be a plain, ordinary

Wanted Ambitious Young Men.

\$100 per Mo. and Expenses Desirous of earning larger salaries. A course in Salesmanship at the Dixie School fits you to hold top position as traveling or house Salesmen; You earn money while studying the principles of Salesmanship, Position \$100; per month and expenses now available for our graduates: Training means better salary to you bigger sales for your house; Address Dept. for full information. Every day's delay means money lost to you. **The Dixie School, Temple Court, Atlanta, Ga.** Oldest school of its kind in existence.

The principle thing in loaning or investing money: Ample Security. In our coupon investment bond, All requirements have been fully met by depositing with State Depository a sufficient sum of money to fully cover ALL liabilities. Executive officers of Co., also bonded to secure faithful handling of Company's funds, \$1,500,000 written past five years, \$130,000 paid investors. Correspondence Solicited.

Guarantee Trust Co., of Georgia, Atlanta, Ga.

JUST PUBLISHED

Shaped Notes Edition of the Baptist Hymnal

For use in the Church and Home

Musical Editor
W. HOWARD DOANE, Mus. Doc.

Associate Editor
E. H. JOHNSON, D. D.

Price, 50 cents net; postpaid, 63 cents

With Responsive Readings, 10 cents additional

American Baptist Publication Society
37 S. Pryor Street, Atlanta, Ga.

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rum shop. The object of its establishment was to separate immorality and the drinking habit. It could not be done. Even a Bishop could not sanctify Bacchus with songs and prayers.

The Russian are reaping some of the fruits of bad faith. The Rothchilds and other Jewish bankers have refused an advance on a loan except on the condition of an absolute emancipation of the Jews.

The bankers make the demand that the conditions first be in actual face before the money is turned over, because they vividly recall a former instance in which a loan was effected under similar circumstances, but that the conditions were never carried out. "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap."

It is said that one-sixth of the entire population of Japan are fishermen. What if as many of these agile little brown fellows were transformed by the renewing of their souls into fishers of men! Is not the time right now more opportune for missionary effort than ever before? Has not God drawn more closely together in sympathy than ever before the Western and the eastern heathen, that they may talk over together in mutual confidence the true way of life? shall not we who have been redeemed rise to the full measure of our privilege, opportunity and responsibility, and take part in carrying out this great purpose? Think over it, pray over it, and then talk with your pastor over it.

Christian people should not be led astray in looking at the excellent qualities of the Japanese. They need the Gospel of truth, honesty and purity. While he admits the noble qualities of their character—bravery, loyalty, alertness, thoroughness

and self-control."—Professor James A. B. Scherer, in his book, "Young Japan," says that "the two cancers at the core of the Japanese character are deep set dishonesty and abandoned impurity." Among them, "licensed prostitution" is a source of revenue to the government, and "young girls are sold by their parents under the guise of a regard for filial piety," the word lie is merely a "jocular compliment," and "duplicitous is masked by the Japanese smile."

Good and victorious soldiers are not for that reason saints. Russell Sage is quoted as saying, "I am going to live to be a hundred years old, I am going to par." This "wazard of finance" has recently passed his 89th birthday, and it seems that his mind would be less engaged in commercial activities; but not so. This is but another illustration of the Master's famous words, "Where your treasure is, there will your heart be also. Mr. Sage has unquestionably been what the world calls a financial success, but he will be rejected, by his countrymen as having served his fellowmen as a benefactor, and his ideals will be spurned by all citizens who believe that the wisest and happiest life results from a proper understanding of the relation that exists between accumulation and distribution, both having a common root in service.

Association Postponed. To the Baptist Churches of Lincoln County:

On account of the prevalence of yellow fever at several points in this State and Louisiana, and of the quarantine regulations incident thereto, the executive committee has decided it best to change the date of the meeting of the Lincoln County Baptist Association from Friday, October 13, to Friday, October 27. The Association will meet with the Arlington Baptist church, 6 miles west of Bogue Chitto.

R. J. BOONE,
Moderator
G. T. DOUGLAS

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You promised your Wife?

Are you going to let your promise go to Protest?

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This enables us to sell you an organ at from \$20 up to \$150, or a Piano at from \$227 to \$592.50, and can make the terms from \$2.50 per month to 15.00 per month.

Payments can be made quarterly or semi-annually if preferred. We can only make this special offer by selling fifty organ and twenty-five pianos, as this is to be devoted to advertising and only this number. Regular prices will prevail after this supply is exhausted. Send us a postal card with your name and address and we will send you full particulars.

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Buggy Logic

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North Bound—Daily.

Stations. No. 2. No. 4.

Lv. Mobile	Ala. 7:00am	4:30pm
Government St., Ala.	7:08	4:38
Orchard	7:29	4:59
Crusher	7:36	4:06
Semmes	7:44	5:14
Wilmer	8:03	5:31
Latonia	8:18	5:46
Brushy	8:25	5:53
Donovan	8:33	6:01
Evanston	8:42	6:10
Lucedale	8:48	6:16
Eubank	9:00	6:28
Bexley	9:07	6:35
Merrill	9:17	6:45
Lea	9:24	7:02
McLain	9:50	7:18
Little Creek	9:54	7:22
Beaumont	10:10	7:38
Hintonville	10:28	7:56
Richton	10:44	8:12
Ar. Lancaster		

South Bound—Daily.

Stations. No. 1. No. 3.

Ar. Mobile	Ala. 6:30pm	12:01am
Government St., Ala.	6:22	11:53
Orchard	6:03	11:32
Crusher	5:57	11:25
Semmes	5:50	11:18
Wilmer	5:31	11:00
Latonia	5:16	10:45
Brushy	5:09	10:38
Donovan	5:01	10:30
Evanston	4:52	10:21
Lucedale	4:46	10:16
Eubank	4:34	10:05
Bexley	4:27	9:50
Merrill	4:17	9:50
Lea	4:00	9:54
McLain	3:44	9:13
Little Creek	3:40	9:09
Beaumont	3:24	8:53
Hintonville	3:06	8:35
Richton	2:50	8:19
Lv. Lancaster		

NORTH BOUND.

No. 2—Daily. SOUTH BOUND.

11:02am Lv.	Loper	Ar. 2:32pm
11:16 "	Ovette	2:18 "
11:40 "	Grotts	1:54 "
12:03pm Ar.	Laurel	Lv. 1:31 "
12:04 " Lv		Ar. 1:30 "
12:18 "	Roy	1:16 "
12:30pm "	Mossville	1:04pm
12:41pm "	Progressive	12:53pm
12:47pm "	Stringer	12:47pm
1:09pm "	Bay Springs	12:21pm
1:29pm "	Louin	12:01pm
1:41pm "	Montrose	11:47am
2:00pm "	Roberts	11:30am
2:20pm Ar.	Newton	Lv. 11:00am

Hattiesburg Branch.

NORTH BOUND. Daily

Lv. Beaumont	No. 24. No. 6.	7:40pm
" Wingate	10:45am	7:55pm
" New Augusta	11:00am	8:01pm
" Mahnd	11:15am	8:09pm
" Ragland		8:26pm
" McCallum	12:05pm	8:33pm
Ar. Hattiesburg	12:50pm	8:55pm

SOUTH BOUND.

Ar. Beaumont	No. 5. No. 25.	5:00pm
" Wingate	8:25am	4:25pm
" New Augusta	8:19am	4:00pm
" Mahnd	8:11am	3:40pm
" Ragland	7:54am	3:03pm
" McCallum	7:47am	2:45pm
Lv. Hattiesburg	7:25am	2:00pm

Ellisville Branch

Daily Except Sunday

Stations	No. 27. No. 28.	
Lv. Ellisville Jct. Miss.		11:40am
		Ar. 1:45pm
Ar. Ellisville Jct. Miss.		12:15pm
		Lv. 2:00pm

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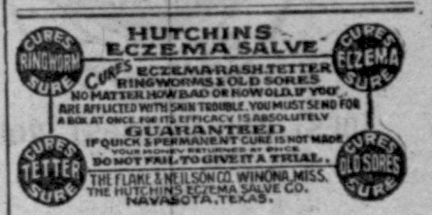
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No. 3. Lv. Jackson	3:25 p. m.
Lv. Hattiesburg	7:00 p. m.
Ar. Gulfport	9:50 p. m.

Daily

No. 4. Lv. Gulfport	7:30 a. m.
Lv. Hattiesburg	10:35 a. m.
Ar. Jackson	2:00 p. m.

Daily except Sunday.

Ar. Columbia (108)	4:25 p. m.
Ar. Silver Creek (311)	11:30 a. m.
Ar. Laurel (225)	12:20 p. m.

Trains No. 5 (daily) and No. 6 (daily) on the main line. Nos. 101 and 102 (daily except Sunday) on the Columbia branch. Nos. 203 and 204 (daily) on the Laurel branch, and Nos. 301 and 302 (daily except Sunday) on the Silver Creek branch. Have been annulled.

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Mr. Smith had suffered all the agony and
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dies known and yet utterly failed to find re-
lief.

At times he was so helpless that he had to
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much experimenting, finally hit upon combi-
nation of drugs which completely cured
him. The result was so beneficial to his en-
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medy "Gloria Tonic." Those of his friends
relatives and neighbors suffering from rheu-
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cluded to offer his remedy to the world. It
he found the task a difficult one as nearly
everybody had tried a hundred or more reme-
dies and they couldn't be made to for be-
lieve that there was such a thing as a cure
for rheumatism. But an old gentleman from
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would send him a sample he would try it,
but as he had suffered forty-one years and
wasted a fortune with doctors and advertise-
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until he knew it was worth something. The
sample was sent, he purchased more the re-
sult was astonishing. He was completely
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cured Hon. Jacob Sexauer, a gentleman of 71
who suffered 33 years and whom seven doc-
tors had called incurable. In Perrysburg,
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Marion, Ohio, it cured Mrs. Mina Schott af-
ter suffering 13 years, she then cured an old
lady 82 years old. In St. Louis Mo., it cured
Mr. Faerber of the Concordia Publ. House
in Philadelphia, Pa. 4521 N. 19th St., it cured
Mrs. R. E. Thomas, after suffering from mis-
erious joints and violent Sciatic pains; she now
enjoys excellent health. In Bannington, Vt.
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man. Even prominent physicians had to
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the same. It cured many cases which de-
fied Hospitals, Drugs Electricity and Medi-
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old. "Gloria Tonic" is put up in tablet form
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school. There was not a case of serious illness among our pupils. Not a single
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A deposit of \$10.00 secure a place for one pupil. Make check or money orders
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says the doctor to many of his lady patients, because he doesn't
know of any medicinal treatment that will positively cure womb or
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That such a medicine exists, however, has been proved by the
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WINE OF CARDUI Woman's Relief

It has saved the lives of thousands of weak, sick women, and
has rescued thousands of others from a melancholy lifetime of
chronic invalidism. It will cure you, if you will only give it a chance.
Sold at every drug store in \$1.00 bottles. Try it.

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We will send Free Advice (in plain,
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